25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

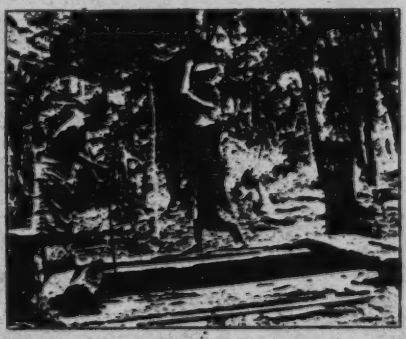
312
[271]
[178
352]
[294]

135. SEWING CLOTH.

surface water. In some parts of the country the water is brackish. Shallow tanks with built-up earthen borders are made to store the rain-water for drinking, and, unlike the tanks in India, these are kept free from contamination. There is always a separate stand for the pots of drinking-water, either in the house itself, or within reaching distance, with a roof of its own. The domestic shrine and flower-stand (*nyaung ye-ô zin*) is frequently associated with the water-stand. Apart from the advantage of keeping away the drip the isolation of the water-stand is so marked as to suggest a religious intention—possibly of forgotten animistic import—in addition to the obvious one of a boon to the traveller, in virtue of which the water-stand is frequently decorated in the Buddhistic religious style (No. 158). As already noted, dwelling-houses are not fit places for images of the Buddha, but only temples. In the houses, the Buddha is venerated by keeping his sacred tree green in the flower-vases on the *nyaung ye-ô zin*, which is often richly decorated. The shrine takes its name from the *ficus*, but the plants actually used are such as keep green longest in the shade, especially the aloe (*môt*). The observance has very possibly been transferred from a pre-buddhistic one (No. 157).

372

The native method of getting fire is shown in No. 141. Except in the great plains, there is enough waste land about the settlements, bearing trees and scrub where dry faggots may be collected. Logs [312] of dry timber are dragged in, and firewood for cooking split off as required, or billets are carted in and stored against the rainy season. In the cold season, fires are often [354] made on the ground in front of the houses, for the inmates to sit around. But in general,



136. VILLAGE WELL.

342 tends across the entire front. The veranda has its own roof, and can frequently be closed against the outside with portable bamboo mat walls. It serves as an easily accessible place, even for strangers, also as a workroom and shop, and as a favorite gathering place for the family during the daytime. From there, ladders or steps lead to the elevated rear section of the house, where the livingroom, the bedrooms and
[343] the kitchen (mibo) are. The latter is usually detached. It opens to the rear, and has its own platform and means of ascent. The cooking stove
[354] consists of a flat box (4) filled with sand and

4. Burmese, Shan, and the mountain tribes of Burma and Assam, also the Siamese and Malayans use the flat, sand-filled fireplace; India and China the mud stove. This is probably due to pile dwellings versus level ground architecture.

ashes on which the wood fire is lit. During the dry season the cooking is done preferably in the open, near or under the house. The simple village house has frequently only one inside room. The veranda, especially where the water level during the rainy season makes it mandatory, is frequently found to be an open wide platform of the same height as the rest of the house (1 1/4 to 1 1/2 meters) (Plate IV, 2). The peasant keeps his rice stores either in the kitchen wing,
[343] or in small sheds (also on piles) close to the house where the rice containers, the mortars, pestles for the husking, etc. are kept. Under the piles of the house usually stands the weaving loom on which the women and girls (5) work

[562] 5. As to the women who theoretically (in accordance with religious principles) though not in practice, rank